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For the Herald and Journal.
NEW YORK CORRESPONDENCE.
Obsequies of the late President—Death of Sir Robert Peel—Dedication of New Church—Death of Margaret Fuller.

New York, July 25, 1850.
DEAR BRO. STEVENS:—As is recorded in the Book of the Lord, on occasion of the death of Samuel, "And Samuel died, and all the Israelites were gathered together and lamented him," so we may say the whole of our country weeps, on account of the departure from this material scene of our late President; and while we are in tears the people of Great Britain mourn the sudden loss of one of her greatest statesmen, Sir Robert Peel—both nations bemoaning at the same time a public calamity in each, is not of ordinary occurrence; it is also to be observed, these distinguished men were summoned to another state of being with but brief time for preparation. In the case of General Taylor, his sickness was only five days in continuance, and Sir Robert Peel left the coasts of this world in a very few days after, being thrown from his horse. How admonitory to every class, station, rank; eminent public services form no bulwark against the assaults of the great conqueror, and men high in office, as well as humble citizens, should set their house in order while time and the means of salvation are granted.

Although these sudden dispensations form very fit subjects for moralizing, that was not my intention when I resorted to ink and paper, but rather to give your readers some account of the obsequies celebrated last Tuesday. The death of a chief magistrate of the United States is of rare occurrence, and a decent respect for the office, to say nothing of the late worthy incumbent, calls for extraordinary solemnities on the part of the people; there are hundreds belonging to various public societies, to the military regiments, and to numerous institutions, corporate and otherwise, who pay but little attention to their ordinary ceremonies and parades, but when the ashes of a President are to be given to earth, every member seems to feel it an imperative duty to join in the tribute of respect, and thus the ranks of the mourners are extraordinary full. Preparations for the solemnities had been going on for more than ten days previous to last Tuesday; in one newspaper there were twenty-one notices of the assembling of various Odd fellows and Temperance lodges alone, and so of other institutions. Calls were very numerous; indeed every class, much to their credit, seemed desirous to unite in the ceremonies.

The obsequies took place on the 23d instant; the whole of the arrangements were under the superintendence of a committee of aldermen and assistant aldermen; there was one grand marshal and thirty-five aides, selected from various classes; there were thirty pall bearers, (corresponding with the number of States of our Union,) among them many ex-mayors of New York, judges and ex-judges, ex-sheriffs, &c. All the pall bearers were citizens most respected for age, worth, and other qualities that dignify man; there were sixteen grand divisions, each led by an aid of the grand marshal and other aids appointed by the leader of the division; in these were marshalled in due order the military, various societies, fraternities, brotherhoods, clubs, associations, orders, unions, assemblies, committees, lodges, &c. &c.; the number of one hundred and thirty separate bodies, without the troops—and the number of souls was of course very great. Some estimate it at fifteen thousand—and the procession is said to have been over seven miles in length; it occupied full two hours in passing.

The day was one of unusual solemnity; the stores and shops were closed, and business ceased; the fronts of all the public buildings and a number of private dwellings were dressed in mourning, many of them in a gorgeous style, with large draperies of black, relieved by white textures, rosettes, garlands, wreaths; and festoons of dark colors were seen on all sides, with busts and pictures of the lamented dead shrouded in sable crape. With these were interspersed on the faces of the houses various suitable devices and mottoes, many of them the last words of the late President: "I am prepared"—"I have endeavored to do my duty." There were numerous inscriptions: "We mourn our loss," &c. &c. That on the Irving House, in letters of silver and black velvet ground, is worthy of being particularly noted in the book of memory: "The actions of the just preserve for aye, their rich perfume. Sweet, sweet, and blossom from the dust."

It may be remarked, the day of the celebration was very hot, tempered however by a pleasant breeze.

The 23d of July will be long remembered in the annals of our city for one of the most imposing pageants that ever graced its busy streets and broad avenues, but I trust with the remembrance of all this pomp there will be mixed profitable reflections on the certainty of death, and the uncertainty of the time thereof, and on the necessity of being prepared for our great change.

The new Pough Church, in the flourishing village of Williamsburgh, on the shores of the East River, just opposite New York, is to be dedicated by Bishop Morris this afternoon; the church is of brick, 55 feet by 75, of the Grecian style of architecture, with a steeple; it is under the pastoral charge of Rev. E. L. James, twin brother of Bishop James. Bishop Morris appears in good health; I am told he leaves New York next Friday morning.

Sarah Margaret Fuller, well known and highly estimated in literary circles, has passed suddenly to another world. She was drowned in the fore-castle of the ship Elizabeth, from Leghorn, bound to New York, and wrecked in the great storm last Friday, off the South shore of Long Island, near Fire Island. The ship was broken to pieces; Mr. Henry Sumner, of your city, and others perished. The news of this melancholy event, occurring at this particular juncture, has added another pang of grief to the sorrowing heart of our city.

It is known, I presume, that Miss Fuller married at Rome, Giovanni, Marquis d'Ossoli; her husband and child perished with her in the ill-fated vessel. The departed lady for some time took part in conducting the "Tribune," with particular reference to the department of criticism, and I have frequently read her pieces with pleasure. When at the Eternal City, herself and consort joined in the struggle for liberty; her letters describing the scenes of that revolution were published in the Tribune and were read with interest by hundreds; they were vivid pictures of those trying scenes, original, brilliant, and filled with ardent aspirations for the liberty of the country of her chosen husband; she is said to have been admirable in conversation, and excelled as much, if not more, in that than in the use of the pen; indeed, she

was characterized by many as "the best talker since De Steal." It is truly melancholy to think upon the circumstances attending her death: to be buried in the ocean's depths, far from home is distressing; to be dashed to pieces upon the rocks of a distant coast is shocking; but to be hurried to eternity, in the very sight of our native land, when just about to embrace loved ones waiting on the shore, is heart-rending in the extreme; and must, unless the consolation of grace be realized by the departing spirit, add bitterness to the cup of death.

OTHNIEL.

For the Herald and Journal.

SING SING CAMP MEETING.

The Tents—Preachers' Accommodations—Character of the Meeting.

Towards the close of our Annual Conference at Kennebunkport, I took it into my head to take a trip to New York, and to spend a little season at Sing Sing Camp Meeting, 25 miles above the city. The location of the meeting is very good, on the high lands about two miles from the river, in a delightful grove.

The circle of tents was as usual, with quite an ordinary stand for the preachers. In addition to the usual circle of tents, there was at the left from the stand quite a village of tents, extending back in one place ten deep, to the number in all, of over a hundred; as I was informed, I did not count them. The most of these tents were ordinary and small, nothing to be compared to Eastham tents, but the preachers were supplied with a noble tent, in the form of a Cone, some 40 or 50 feet high, carpeted, and well furnished with beds and bedding for all the preachers that attend; this is all furnished, I understand by the Camp Meeting Committee, but no provisions are furnished that I know of, by the committee. Strangers have the privilege of securing their provisions at the boarding tents, at New York prices, or if by chance they are found out, and are invited to some tent, as I was, they will find excellent entertainment, free of expense. There was one other tent, in the form of the preachers' tent, inscribed on the side in large capitals, "Prayer for the peace of Jerusalem." This tent, I believe, belongs to one of the companies from New York City. This was open at the base, and was an excellent place for public prayer meetings and preaching, when it rains. The devotions in this tent, so far as I am capable of judging, were about right. This tent's company conducted as though they meant, by the grace of God, to do something; sinners there, were invited forward for prayers at an early stage of the meeting and were converted. Others that were anxious for full salvation came forward at the same time, and it was a cause of rejoicing to witness the conversion of sinners, and the sanctification of believers at the same time. Those that labored there understood their business right well; they did not tarry long to rejoice over those that were saved, but labored right on with all their might for the salvation of others. When they prayed, they prayed as though they expected to be heard and answered directly; and when they sang, they sang aloud and spared not.

For the first time for twenty-five years, I found myself at a camp meeting so much of a stranger, that not one person present knew me! I had seen Dr. Bangs before, but he did not recognize me. There were none of course to give me my hard-earned title, "Camp Meeting John." However, I was not at all displeased at that; I did finally, by some effort make them understand that I had been at a camp meeting before. Bro. Raymond and Bro. Mudge, from Wilbraham, and two brethren from New Hampshire, arrived before I left, with whom I had had some acquaintance at other places.

I trust the people at Sing Sing had a great and glorious time, before the meeting closed; no doubt we shall have an account from some other source. Let us all rally at our camp meetings this fall, and see if the Lord will not open the windows of heaven and pour out our blessing, that there shall not be room enough to receive it. May the Lord grant it, for Christ's sake.

Fayette, Me., July 23.

For the Herald and Journal.

LETTER FROM CALIFORNIA.

San Francisco, June 17, 1850.

MR. EDITOR:—Never having written a single line to you since I arrived in this country, I now venture to do so; and I must say at the commencement that I must be very brief. For the first time, a day or two since, I learned from Bro. Taylor, that he had not communicated but very little with any of our papers, and but very little with the Board of Missions. Consequently, I think that you may be interested in hearing some facts from California. Remote as we are from the East, the land of our homes—far, far out in this Western coast—still the ties that bind us to kindred ones at home, move us to think, and act and feel, as though we were still in your midst. Distance but strengthens friendship, and often enhances the value of distinguished privileges.

Among the privileges which every good citizen prizes most highly, is the religious and educational. The first of these have kept pace with the growth of this city, and the last named has not been quite forgotten.

We have in San Francisco a very fine Methodist Episcopal Church, Baptist, Congregational, Presbyterian and two Protestant Episcopal churches. Our own church is, as it has been since its dedication, in a prosperous state. It is true that the number of conversions has not been as numerous as in many of your churches at home, but still in every respect it is as prosperous as could be expected in this very new field of operations. And here I must say, that I have never seen so persevering and indefatigable a man as Bro. Taylor. He has not only exerted himself in building the church in which we now worship, but has also succeeded in building another at San Jose, the seat of Government during the session of the Legislature. He has also done much toward erecting another chapel in this city, which is now in progress. In fact he is just the man adapted to the work of the Methodist ministry in California.

The Baptists have a large and prosperous society, and a temporary chapel building. The Presbyterian society is small in number, and they are about erecting a substantial building in which to worship. The Congregationalist society have a very neat and pretty chapel, and are advancing the interest of Zion vigorously. As to the two Episcopal societies I can say but little; one of them is on the high church system, and the other low; but each of them have fine little buildings with a very conspicuous cross on each.

As to the Educational matters we can boast but little as yet; we have one very large and fine Public School in San Francisco, under the care of a very able teacher, Mr. Felton. The school is supported at the expense of the city, and contains over one hundred scholars. The city government have made provisions for a yearly income to support all the necessary schools in the city. There are several other schools that are not supported at the public expense.

Temperance too, is not quite forgotten in this land of dissipation. There have been several Temperance meetings held in our chapel, as well as in the Baptist house, and a Temperance Society has been formed. The Pacific Tract Society is marching on in the great work of scattering light and truth. And the Bible Society also, are prosecuting their labors as becomes men of God—laying the foundation of a structure, the grandeur of which can only be perceived in years yet to come. Indeed, sir, working Christian men are the same in California as they are elsewhere, and stable Christians are like single bright stars in the firmament of moral darkness. Alas! sir, how many forget God in this ungodly country.

I would gladly write you more, but my time is limited, and the many defects in my letter forbid my extending it.

I remain yours truly,

ROBERT KELLEN.

For the Herald and Journal.

SANCTIFICATION AND THE PULPIT.

"We would I describe a preacher, such as Paul, Were he on earth, would hear, approve and own, Paul should himself direct me. * * * I would express him simple, grave, sincere; In doctrine uncorrupt; in language plain, And plain in manner; decent, solemn, chaste, And natural in gesture; much impressed Himself, as conscious of his awful charge, And anxious mainly that the flock he feeds May feel it too."—THE TASK.

We delight to trace the influence of exalted, enraptured devotion on all the relations of human life. Its hallowed influence will be felt on a man's entire character and the minutest events of his earthly history. Nothing that can affect a moral and immortal being will be too insignificant for the notice of such godliness. This truth may be clearly observed in the life of a minister who participates in this ennobling and precious experience. He remains no longer the man he was without it. It changes and beautifies his whole nature and conduct. His loftiest outward deeds and most silent inner movements, are meted out in a new spirit. A tender, mellowed and benevolent aspect has been given to his character.

The genial warmth and devotion of the rapt seraph that burns about the throne, are his. He has become deeply earnest in all his ministrations.

But let us notice the influence of exalted spiritual attainments on the Pulpit. We are well aware that some are disposed to render the effect too intense and visible to the eye of the world. Others, again, would make it a matter too insignificant. We ought to avoid both these extremes; ardent and perfect piety will be clearly seen and appreciated in the pulpit by the spiritually minded. It is, necessarily, at first a mere conviction, which however, soon passes into a rich experience, and this experience becomes manifest to men. The change from a meagre to an exalted state of piety in the ministry will become apparent in various ways.

1. Perfect piety will impart to the minister, a clearer perception of evangelical truth.

To such a mind and heart the Gospel system will be presented with greater perspicuity; his teachings from the desk will possess a beautiful simplicity; antiquated truths will lose their barrenness to the hearer, and old, apostolic verities, issuing from his mind with a glowing fervency, seem singularly rich and full of interest and novelty; yet that novelty will appear so simple and grow so naturally out of the subject or text, that his captivated auditors will be assured that their dullness never observed it before. So simple, silent, and yet effective, his words will fall on the ear and penetrate the heart as the dews of Hermon visit and refresh the tender herb.

A sanctified mind will possess a clearer perception of truths appropriate to particular times and occasions; a species of knowledge most important to a minister. Lacking this, the intellectual might of an Edwards and the burning ardor of a seraph will be of no avail. A successful minister no less than a successful householder, must be appropriate—scatter his seed at the right season. He wishes to reach the minds of men when at a certain temperature and under a peculiar phase. But his own spirit, serving as a thermometer, must determine the degree of temperature and the desired position. It need hardly be said that fervent piety gives that insight into minds and circumstances. How can the ungodly minister feed the deeply spiritual portion of his flock? He must set before them a cold and tasteless morsel, while he should lead them into green pastures and beside still waters. Having never walked the high places of Zion, he is unable to describe her pleasure paths. Having never participated in the pure joys of perfect love he is not competent to depict the emotions that swell and the pleasures that enrapture a holy soul. He is in a strange region, and singularly ineffectual to the duties about him.

But now let him become a devoutly pious man and he will be at home; discovering the propriety and relation of certain things that were before dark. No longer eking out a cold and spiritless philosophy, he will break to his people the warm bread of life.

Never till this change come will he see the Gospel to be the great agent, and the only agent for the salvation of men; but having experienced its power in the renovation and purification of his own heart, he will confidently anticipate the same result upon other hearts.

2. A sanctified minister will often urge on his audience the most spiritual and heart-searching truths the Bible presents.

These truths are in unison with his own feelings—are warmly cherished in his own heart. He loves to preach them, because they are the spontaneous outbursts of his soul. They are like fires pent up in his heart; and "out of the abundance of the heart the mouth speaketh." A man of frigid piety will not thus speak. He has no taste for it—no warm affections urge him to it. Such a minister would thus work against nature, and do violence to his own feelings.

More than this, such discourses would condemn his life and conduct. Will a man announce his own condemnation? Does truth require it? He will be very likely to doubt that truth—to flee off the rough corners. Here originated heresy and false creeds which for ages

have afflicted the church. Men were not willing to be spiritual, nor to permit a discrepancy between their creed and practice; hence comes in a new gospel or a radical change of the old one. If truths, unpalatable to such a man, be left in the Bible, he will not promulgate them. Ordinarily a man's preaching will be adjusted to his living. A pure heart will enunciate, pure, rich and eternal truth; a heart of only meagre piety will present only a husky system.

The outer court may be painted in gorgeous colors, but the Holy of Holies will be studiously concealed. The trappings of the priestly robe may throw him into raptures, while the oil that anointed to an endless priesthood is contemned. But give this man a new heart, and new, spiritual truths will fill his mind, absorb his private meditations and swell his Sabbath discourses. Give him an angels heart and he will select an angel's theme.

3. A sanctified minister will love his work. Nothing will be so dear to him as the work of the Lord; and if he ever manifested a word of resignation, it is when God removes him from the vineyard and lays him aside as some useless agent. He loves the work because God's glory is uppermost in his mind.

An unsanctified and even an unholy minister may love the work; but not for the Lord's sake. The glitter of wealth, popularity, numbers, may enkindle and nourish this passion. But when the field of toil is obscure or remote from the gaze of men, the task becomes irksome and unpleasant. But on the pure heart, these glistening motives exert no influence; the eye is on God, and the eternal well of souls. The most obscure field has a pleasant aspect, and if God be there to save souls, no region can be more rich or possess more hallowed interest. The Sabbath, in place of being a weariness, is his delight, the sanctuary, his home—"a day in thy courts is better than a thousand."

4. He will be tender and sympathetic in the announcement of truth.

"We are commanded to preach the whole truth, but to do it in the spirit of kindness and love. The religion of Heaven is one of love, and to be propagated principally by this noble agency. This spirit pervades the Bible, and is engrafted on the heart of the true disciple.

Where love rules the heart, there will be sympathy for others. "Weep with them that weep, and rejoice with them that do rejoice." Here is the influence of a minister's warfare—his secret power. The man who can be assailed with no other weapon, falls by this. Call it weakness if you will; it is the power of God.

Go, play your intellectual power; but you will find the human soul a sealed fortress, impenetrable. The cold, intellectual sceptic will remain shut till the warm and glowing affections upon your petty artillery with contempt—laughs you to scorn; but, search out and penetrate the avenue to his heart, and he yields himself a willing captive to the grace of Christ.

The tenderness and sympathy here noticed are derived only from choice. The affections are enkindled by a deeper, warmer piety. Let me bring my fire from the altar of God, then will it burn with an intense and steady ardor, and pour forth its genial warmth on all about me. My own inflamed affections, becoming intertwined with other hearts, will urge them on to God and heaven.

5. His utterances will be earnest and persuasive.

Truths of the most awful import, issuing from a purified heart and a fragrant lip, will be regarded with indifference. Men graduate the importance of truth by the mode of its announcement; a mere trife, that can make a man earnest will attract attention, while the most sacred and awful verity, handled without zeal will only inspire contempt. The first canon of homiletics is, *be in earnest*. Be earnest and men will hear—fruit will be reaped. A great writer sums up, at the end of his book on extemporaneous speaking, with this excellent thought: "Feel and be fearless."

Where will these noble qualities be found? Not in the resources of the natural heart. Its earnestness will not be persuasive. Christ must be formed within, the hope of glory. The Christian principle only can raise a steady and constant flame. The natural expression of deep piety is earnest, persuasive. We cannot escape its attractive influence; the heart gravitates to that point. The sanctified minister has an unction from the holy One, that mellows all his words and imparts to them a lovely power. The sinner submits under such powerful motives, to be a follower of the Lamb.

6. The teachings of a holy minister will be direct.

"Thou art the man," will startle every guilty conscience. He will speak to his hearers, not about them. Having selected the theme his congregation need, he makes that theme bear on the conscience direct. He does not preach to some vile Sodomites, but to his people. He feels that he must be direct and urgent, or the truth will be cast aside. To announce the truth is not sufficient; he must apply it.

But need we say that any but a holy minister will reason thus? Do you lack holiness, you will lack moral boldness to speak in the face of men the whole truth. We cannot well urge on another what we do not ourselves enjoy—the heart is faint, the arm nerveless, the voice faltering.

But a warm, devout heart utters itself directly—has no circumstances. The most listless and inattentive writhes beneath the bold and scathing words of the faithful evangelist. In the fulness of the blessing of Christ, is our power. This will make our work easy, pleasant, effective. The pleasure of the Lord shall then prosper in our hands, Zion be enlarged and beautified, and many precious stones collected and polished for the garniture of the heavenly city, and as seals to our faithfulness in the day of the Lord Jesus.

B. SIBRELL.

Smoky Hollow, May 25.

CHRIST'S TEACHING ON UNIVERSALISM.

On one occasion during our Saviour's ministry, the question was put to him, "Lord, are there few that be saved?" If Christ had been preaching the final salvation of all men, it was strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to the point, "Are there few that be saved?" What did he answer? Did he say, "All men shall be saved?" Did he even say, "Many—the great majority of

mankind—shall be saved?" Did he say, "A just and a benevolent God will never punish any after this life?" His answer was, "Try to enter at the strait gate," agonize to enter heaven by an incessant warfare with sin—"For many, I say unto you, will seek to enter in, and shall not be able."

Whoever may preach universal salvation, and upon what authority, certain it is that Christ preached no such doctrine.—Independent.

For the Herald and Journal.

WEST NEWTON NORMAL SCHOOL.

BIENNIAL CONVENTION.

This institution, situated in the beautiful village of West Newton, is supported by the State, and is expressly designed for the preparation of female teachers. All who enter it are required to make an explicit declaration of their intention to become teachers, and must give a pledge to remain in the school four consecutive terms. Some forty or fifty young ladies attend the school from Boston and vicinity, going and returning daily. The whole number of pupils at present pursuing study there, is near one hundred. There are nearly 450 graduates of the school, some of whom are married, and about two-thirds of whom are known to be employed in the business of teaching.

Once in two years the graduates and pupils hold a social reunion or convention in the scene of their early studies, enlivened by appropriate exercises, but especially by the associations and sympathies of happy hearts. The bright morning of Wednesday, the 24th inst., found about 250 young ladies thus met for the interchange of fervent congratulations. It was delightful to witness the warm and cordial greetings of so many lovely and intelligent young persons, animated by similar impulses of friendship, of grateful retrospection, and of strengthened hope. Faithful memory, indeed, failed not to remind them of sad changes which had passed among their associates; but their buoyant spirits responded to the call of the Principal to be happy to-day.

Female taste and skill were displayed in the floral and festal decorations of this occasion. The company entering the school house were greeted by the glad word, "Welcome," in evergreen letters over the outer door. A festooned canopy of oak leaves, supported by a frame thickly wreathed with garlands of oak and evergreen, on the upper front of which were the words—"Labor and Trust," covered the platform in the hall; while around the sides of the hall green garlands hung in beautiful order and profusion. Vases of sweet flowers added to the scene their delicate adorning and perfume; and, sweetest flowers of all, the rose and lily beamed in blended beauty in the faces of the fair.

At the opening ceremony in the hall, near a hundred melodious voices of the present pupils, led by Lowell Mason, sang the following appropriate and significant ode composed by one of their number:—

Once more with joyful hearts we come
With greetings warm and true,
To welcome back each well-known face,
And happy hours renew.

We gladly leave our pleasant toil,
One moment here to gaze
On scenes which memory brightly glids
With light of other days.

As thus we pause in busy life
To breathe the pure, fresh air,
Which wafts from days that long are past
Sweet memories lingering there,—

We feel new courage for our work,
New strength in every vein;
The cheering sunlight of this day
Will in our souls remain.

'Tis ours to place pure wisdom's crown
Upon the brow of youth;
To speak in love those holy words,
"Live ever to the truth."

Together side by side we stand,
Pledged to this noble cause;
God grant us strength to do His will,
To love and teach his laws.

The blessing of Almighty God was fervently invoked in prayer by Rev. Mr. White, [of Salem] and the Principal, Rev. Eben S. Stearns, pronounced a most becoming welcome address, which deeply stirred the hearts of the graduates and pupils and of their friends who had the happiness to be present.

Some, he said, had come from distant parts of the land to mingle in these festal greetings, and some, if they were present at all, had come on angel wings to join their sister band. He paid a merited tribute to the character and labors of the beloved and revered man, Father Pierce, so called, who was the first Principal. A just meed of praise was also awarded to the faithful assistant, Miss Electa N. Lincoln, a most successful and beloved teacher for about six years—who is about to withdraw to another, though not less endeared circle, of love and labor. Mr. Pierce, who in the words of the Ode, "Live ever to the truth," quoted from his farewell address, left his Normal children, a memorable motto, did not forget them in his necessary absence from this joyous celebration, but wrote them from across the ocean a message of earnest and affectionate greeting.

After the singing of another ode, the convention held a private business interview, and then, together with the officers and friends of the school, proceeded to the church opposite, where, in connection with appropriate religious services, conducted by the pastor, Rev. Mr. Gilbert, and others, an address was delivered by the Rev. Dr. Gannett, of Boston. This was an admirable production, and worthy of being spread broad-cast over the land in aid and encouragement of the cause of female education. Dr. Gannett aimed to show that the design of female education is to establish woman in her true social position. That position, so much undervalued by some, and so misunderstood and falsely exaggerated by others, he defined, with sufficient exactness, to be that in which woman can exert the highest and widest influence without losing feminine delicacy and sentiment. The question of Woman's Rights, he contended, had been grossly perverted. Women had rights, but they are the rights of women, not of men; and when they are represented as the same as those of men, then an interchange may certainly be made without robbery; so that white women should assume the ballot-box, and the office of legislator or magistrate, men should be taught housewifery, millinery and mantua-making.

Dr. Gannett glanced rapidly at the condition of woman under Pagan and Mohammedan rule, and stated that the Bible alone recognized the proper position which woman was designed to occupy. Throughout its teachings and its history from the very first, she occupied an honorable

place; but Christianity in its narratives precepts, and examples, most fully and faithfully develops the elevated and noble rank which woman is to hold in the relations of society. The office of education, in this regard, is to establish woman in the social position assigned her under the laws of Christianity.

Education develops the faculties, and trains them to useful pursuits. Knowledge is not education, but the means of education. A person may grasp the circle of science, and yet not be educated for any practical purpose. Thought, reason, will, the moral sentiments must be cultivated, rectified and strengthened. Pope's line is much approved:—"An honest man's the noblest work of God;" but he thought the sentiment might be improved thus:—"A full formed woman is God's noblest work." A woman full formed in person, in intelligence, in sensibility, in moral culture. For this full development education is necessary. And this full development of mind and character is important to woman in the maternal, the matrimonial and social relations; for conversation, for authorship and for teaching.

Under these several heads of discourse, Dr. Gannett gave expression to ideas and sentiments on the subject of female education which, we doubt not, are floating vaguely in many minds of the present day; and which though they are in advance of present actual experience, are not in advance of the demands of the times. His views will be cordially and fully sustained by a correct and enlightened public opinion. We cannot forbear anticipating the publication of this address by referring briefly to two or three positions which he bravely maintained.

One was, that the well educated woman made the best mother for a family. A woman educated as he would have her, would understand all that belonged to such a relation. And then, as the mother of children, who so well qualified to train them as she whose mind and heart are most thoroughly educated? What a glorious era will that be when all children shall have educated mothers.

Another was, that woman should be well instructed and well informed in all subjects, except sin—in political economy, constitutional law, civil engineering, machinery, banking, principles of trade and art, as well as physiology and the more common branches of study. She will make a better companion, counsellor and comforter of man. Every married woman should understand the principles and operations of her husband's business. This would prevent many failures, or, in case of failures, prevent broken hearts. If he had the power of an autocrat of Russia, he would not display it by requiring soldier's beads to be of a certain length and shape, but by requiring that no woman should marry unless she understood the business of her intended husband.

Another point was the importance of education to improve woman's conversational talent. Numerous examples prove the high grade of the female intellect, and woman should show that she is not satisfied with the idle chat and petty gossip which prevailed in too many social circles. She should encourage the introduction of a higher range of topics, and possess qualifications to sustain conversation of a higher order. He anomalously, yet truly remarked, that woman scarcely knew the use of the tongue, i. e., the right and beneficial use which might be made of that important member.

Some excellent suggestions also occurred in reference to female education as a preparation for the business of teaching, alluding significantly to the fact, that female talent and talent are becoming more generally sought and appreciated in the common schools of the land.

We would most heartily commend this excellent address to all who may be able to obtain a copy. It will richly repay an attentive perusal.

At the close of the services in the church, the convention and their friends repaired in procession to the Town Hall, where a bountiful and elegant collation was served to the company by the helpful and happy band of pupils still in actual connection with the school. After the collation, the young ladies sang another charming song, and were addressed by Rev. Dr. Sears, Secretary of the Board of Education, Geo. B. Emerson, Esq., member of the Board, Mr. Gideon Thayer, and Rev. Mr. Fox, of Boston, and Rev. Mr. Carpenter, of England.

A pleasant interview was held in the evening at the Hall of the school, at which a gold watch, chain, &c. were presented to Miss Lincoln, as a token of esteem and affection from her grateful pupils.

Thus ended a most interesting day in the history of the West Newton Normal School.

E. O.

For the Herald and Journal.

THE CLERICAL BACKSLIDER.

Once said, "woe is me if I preach not the Gospel;" at the fount of baptism he promised God and the Church to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he would not follow or be led by them;" and at the altar of ordination he promised to be diligent to frame and fashion himself and family according to the doctrine of Christ; to cherish both himself and them as much as possible, wholesome examples and patterns to the flock of Christ. He did so for a season, and God was with him, and a blissful heaven was in prospect. But he relaxed his purpose of devotion, neglected his Bible, and the communion of his God—became weary of his work, and covetous of the riches and luxuries of the world. He compromised the cross with error, and compromised self-denial with sin; left his calling, and to-day, perhaps, reels a drunkard in some far-off land; digs gold and earns hell in California, shaves notes, or speculates in stocks, or wrings money out of this world by all the processes of modern speculation and bad brokerage. He has "fallen from grace;" though he may occasionally sigh and sing of his former hopes, but its of no use. Like Judas he has sold his Christ for money, and the pleasures money will buy; and if there is any truth in the Christian revelation, the mark of reprobation is upon him. He will die ere long and go to his own place a back-slidden minister; a reverend apostate—"God's most abandoned, and hell's most damned."

Ministers of God, beware! Keep to your work and let the world alone. To you the world is poison, and you cannot touch it and be safe. Live near to God: build your house in heaven, and lay up all your treasures there. Sinners will see it, and some will go and do likewise. Better by far be a Lazarus in "Abraham's bosom," than a "certain rich man" tormented in the unquenchable flame.

PARSON.

The fear of the Lord is the beginning of wisdom.

CAMP MEETINGS.
At some of the Camp Meetings for several years, there has been great complaint of the spirit of speculation. Visitors have been charged very high prices for articles, and some have found it a very heavy tax. This ought not to be. I hope there will be no case of complaint the present year.

JUSTICE.
We would call particular attention to the notice of the camp meeting at Martha's Vineyard. If a large attendance by the conveyance, is secured, the boat may be obtained again hereafter, and the main difficulty in getting to that fine camp meeting locality be removed.

BROTHER WARE, our old and faithful Carrier at the South part of the city, has been quite ill. This will account to our subscribers for any irregularity in the reception of their papers. Bro. W. will probably be able to resume his wonted rounds this week.

LETTER FROM CALIFORNIA.
Stockton—San Joaquin—New York—Other Cities—Character of the Country—The Great Fire—City Government—Bad Policy—Tumult—Casualties—An Old Advertiser.

San Francisco, June 13, 1850.

DEAR HERALD—I had occasion the past week to visit Stockton, situated on a *slu* of the San Joaquin (pronounced *Worona*) river, about one hundred and fifty miles from San Francisco. This fine, flourishing city is pleasantly located, and rapidly advancing in prosperity. It is situated in the direct route to the Southern mines, and it is the depot from which all supplies for the wide extent of country, with its thousands of miners, are drawn. Sheltered from the cold winds of the coast, surrounded by a level plain of cultivated land, and with an active trade in the interior, every day witnesses an extension of its limits and importance. Some quite handsome buildings are already erected, but its general features are those of a young city, where the wants of the people out-weigh the accommodations. Thus many of the first merchants, who make their thousands monthly, do business in mere tents, their piles of merchandise in the open air. As at this season rain never occurs, better accommodations are easily dispensed with. Many families have located in Stockton, attracted by the fineness of its situation and healthful atmosphere.

The River San Joaquin is a deep, narrow, winding stream, with its banks overgrown with tall *sal* and *willow*, which extend on each side for miles, and are not capable of being removed for any good purpose. The land is utterly worthless, and abounds in snags, and stinging insects, which latter annoy the hapless navigator of the river incessantly. At the mouth of the river, where it empties into Suisun Bay, is situated the city of "New York," composed of about a dozen houses, in a comfortless location, which a long way in the future may become of some use. It is a fair specimen of the places seized upon by speculators, to which they affix sounding names, and on which they lay out cities on magnificent plans, and remunerate themselves by selling the worthless loggy land to those disposed to be gulled. Dickens drew his sketch of "Elon" in Martin Chuzzlewit not too truthfully, and its exemplification need not long be sought in this new country, where speculators have had a full chance for operation.

Martinez and Berneia, situated opposite each other about twenty miles nearer San Francisco, near the Straits of Carquinez, are pleasant locations, and slowly progressing. The latter has quite a fleet of large ships at anchor, including several men-of-war. A steam ferryboat plies between these two places. They are the only inhabited places in California, I believe, that aspire no higher than to be called towns. Every little settlement of ten persons here must be reckoned a city, and some are *et* "fast springing into existence," before a house has been raised.

The portion of country revealed to the voyager to Stockton is not calculated to impress him with high views of its value. The far background is hilly and sterile, the foreground generally one uninhabitable marsh, utterly worthless. Surprise has been expressed that some sickness was not generated in these swamps, subjected to such scorching rays as the sun pours incessantly down, but an easy explanation is found in the level face of the whole region, allowing free sweep for the Northerly winds, which carry off all deleterious gases. Bounding Suisun Bay are several fine ranches, containing numbers of cattle, and excellent land. The great want of this country generally is an equalization of its rains. If the vast quantity of water that falls from November to March was distributed throughout the year, there would not be a more fertile country on earth. But as early as the first of August, the whole surface is dried up, vegetation disappears, the ground cracks with drought, the rivers fall away, and the whole land mourns to drink again the refreshing showers.

I will enlarge my sketch at some future opportunity. June 15. Again has the hand of Providence been laid heavily upon our city, and a large portion of its most valuable buildings is in ashes. Yesterday morning about nine o'clock, an alarm of fire was raised, and smoke was seen issuing from the roof of the Sacramento House, near Montgomery street. As there was no organization of citizens or the fire department, the course of the flame was unimpeded, and soon spread to the United States Hotel, a building formerly used as a station by the Hudson Bay Company; a high wind prevailing, the fire directly spread in all directions, till it had levelled three entire blocks. At one moment the shipping was in imminent danger, and only the most strenuous exertions averted its being involved in the ruins. Nearly all the buildings were of wood, extremely dry, and contained powder, loaded arms, and many other combustible materials. These combined made the conflagration terribly rapid, while the frequent explosions made approach in a high degree dangerous. This fire has destroyed more property than that of December and the recent fire together, for it has swept through that portion of the city where our heaviest merchants were located, and the most valuable merchandise and provisions stored. In one store, one thousand sacks of flour two hundred pounds each, were destroyed. Pork, hams, sugar, tea, coffee, all descriptions of goods, the most valuable in this market, were lost. The total loss is estimated at five millions.

This morning the ruins present the most dismal aspect. The fire has swept the ground clean, except where heaps of corn or coal hold the flame. In some places the foundations for other buildings are already laid, and like the other ruins, these will soon disappear. Precautions are being taken by the city council to prevent these heavy disasters in future. Artesian wells are to be sunk, good engines and hose to be prepared, fire companies to be organized, etc. Direful experiences have at last urged upon these tardy officers their duty. The right use of a few thousand dollars one month ago would have saved millions now, but the heavy-tongued city government had more important business on hand than attending to the wants, the imperious necessities of the city.

Considerable tumult has existed in the city since the election of the charter officers, in consequence of their grasping conduct, and oppressive taxation laws. The aldermen have voted themselves \$5000 a year, about \$20 per hour for the time they are occupied with city business; the Mayor has \$10,000, other city officers are proportionately remunerated. To raise these enormous salaries, a singularly unfortunate tax law has been laid, levelling directly at industry and enterprise, incongruous in its provisions and pointed by a savage penalty. A meeting of citizens was called immediately in response to this promulgation, and a committee of twenty-five was sent to the council with resolutions calling for retrenchment and reform. The aldermen pretended to act with offended dignity, the assistant Board referred the matter to a committee. Seeing no prompt action was taken by the authorities, the people again met, and sent the same committee, increased to five hundred. Alarmed at this formidable demonstration, the council repealed the tax, but they still hold on to their emoluments. Another meeting of the citizens was postponed by the fire; but these selfish officers will not be allowed to enrich themselves as their predecessors have done by fleeing the people, however determined they may be to this object.

The steamer McKim was sunk in ten feet water, in Pablo Bay, by the steamer Gold Hunter, while on her way to Sacramento. It is thought she can be raised. The crew and passengers escaped on board the Gold Hunter. The McKim was carrying the bows of the other boat when she was struck about the fore chains, cutting her completely down. The Gold Hunter was somewhat injured, but continues her trips.

ZION'S HERALD AND Wesleyan Journal.

manifested to ascertain how far the Russian Government will permit a stop to any further bloodshed; and if England will permit such intervention.

AUSTRIA AND HUNGARY. The butcher Hanyau has been dismissed in disgrace from the Government of Hungary. The immediate cause of his dismissal is owing to his having set forth physical force if possible, but such was the policy of this Union, that when force was resorted to, the Union would be gone.

Mr. Foote in answer, referred to the employment of force to suppress Russia's rebellion in Massachusetts. Mr. Winthrop said the Massachusetts Government, as well as law, would maintain itself against traitors. Mr. Berrien thought the most effectual way of destroying the Union was to threaten military force to put down the movements of a minority.

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CAMP MEETING.—By Divine permission a Camp Meeting will be held at the camp in Alexandria, about one and a half miles from Bristol, Pa., to commence on Tuesday, Aug. 21, and close on Monday morning following.

Arrangements will be made to convey all who wish, to and from the depot, and board them while there; the whole expense of their trip being two dollars.

EXETER CAMP MEETING.—Providing permission, a Camp Meeting will be held at Exeter, N.H., on the same date as the last year, commencing Monday evening, Aug. 26. Our Camp Meeting in the East Maine Conference the two years have occupied a great blessing to the church, and there cannot be a reasonable doubt that it will be at least as large and successful as the representation of numbers from each of the charges within the limits of the State will be a general wish, and if the Lord will not pour out a blessing.

EASTMAN CAMP MEETING.—The Boston Committee give notice that they are making the best arrangements to give power to the accommodation of those who may wish to attend the meeting, and that they will be at the depot on Tuesday, Aug. 26. They have not been able in years past to charter a large steamer, but they propose to charter a suitable number of good packets. Should the weather be so favorable as to justify the expense, steam will be employed to tow the packets if necessary. The price of tickets will be \$2.00 for board and passage, and \$1.00 for board alone. The time and place of starting and other particulars will be announced next week.

The pastors of the city and churches in the vicinity who have been accustomed heretofore to go with the Boston Committee, are requested to inform the Committee in writing of the number that may be expected to attend the meeting this year, so that they may be able to make the necessary arrangements for the accommodation of the meeting.

CAMP MEETING NOTICE.—Camp Meeting at Southampton, on the old ground, commencing Monday, Aug. 26. The advantages of this ground and its location are too well known to the public generally, to need any recommendation from any one; and it is believed that it will be a great and good time. We are cordially invited by our brethren in the ministry and membership from other districts to attend the meeting. We shall spare no means to render it happy.

CAMP MEETING, PORTLAND DISTRICT.—By permission of Providence, a Camp Meeting will be held at Kennebunk, Maine, commencing Monday, Sept. 2, and continuing for three days. The first improvements made on the ground by clearing, grading, and building, have been completed. The ground is now in a fine state of preparation for the meeting, and it is believed that it will be a great and good time. We are cordially invited by our brethren in the ministry and membership from other districts to attend the meeting. We shall spare no means to render it happy.

CAMP MEETING AT WEST GOLDSBORO.—A Camp Meeting is hereby appointed to be held at West Goldsboro, N.C., commencing Monday, Sept. 2, and continuing for three days. The first improvements made on the ground by clearing, grading, and building, have been completed. The ground is now in a fine state of preparation for the meeting, and it is believed that it will be a great and good time. We are cordially invited by our brethren in the ministry and membership from other districts to attend the meeting. We shall spare no means to render it happy.

NOTICE.—All those persons wishing to attend the Camp Meeting at Alexandria, one and a half miles from the depot in Bristol, Pa., are requested to inform the Committee in writing of the number that may be expected to attend the meeting this year, so that they may be able to make the necessary arrangements for the accommodation of the meeting.

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THE "COMPROMISE."

The nation mourns; indignant tears she sheds,
O'er sages lifted to Congress halls;
And half of those for Christian pity calls,
So much they seem like convicts mured in walls,
Whose eyes but seldom see the light of day,
And when perchance they do, it coldly falls
Through damp which steal its beauty all away;
If on their light *et* gleams, its rays fall far astray.

The nation mourns that "neath her banner proud,
The corn-fed slave still clanks his galling chain;
That freedom's pinions here must wear a shroud,
And freedom's soil be cursed with slavery's stain;
Yet senators contend for more domain
To soak and waste with human blood and tears—
While neither bondsmen's toil, nor sighs, nor pain,
Nor risen ties, nor virtuous woman's fears,
Has aught of eloquence to pierce their leaden ears.

Room for a wider trade in human flesh,
In souls and bodies which our God made free,
The South demands; a virgin soil, all fresh
And sweet as childhood's native purity,
Sheds of freedom; which henceforth may be
The prison-house of mind—the region fell,
Whence right, and innocence, and peace shall flee;
Where man degraded to a beast may dwell—
America's disgrace—oppression's darkest hell.

No counsel Pandemonium ever saw
Plotted a darker scheme for human woe,
And lest the damning plot should have a flaw,
The "sage of Ashland" to the chair must go,
Plan and present the snare; for who like him should
know
How to decoy the giants of the land,
With earnest words, and periods which flow
As smooth as zephyrs on an evening bland,
So smooth that 't' a Webster stops to kiss his wand!

"A compromise," demands the gray haired sage,
"And this alone the Union can preserve."
A compromise, in this enlightened age,
With dark oppression! which will no more avert
From its fixed eye to the grim, iron nerve
God's workmanship beneath the very dust,
Than crime should cease to punishment deserve!
O blinded conscience! When shall man's vile lust
No more bedim his eyes, or render him unjust?

Time-honored Clay! thy tolling Ashland bells,
Though "fat and sleek" have cursed thee until now;
Thy conscience "naught oppression no more saves;
The mark of slavery is on thy brow;
Thy lofty soul is it made to bow,
As it for years has done, 'till its dread blight
Has settled on thy soul; no more dost thou
Perceive and feel the good, the right, the just—
Sightless, yet groping for the pillars in thy sight.

Thy friends have said, but vainly strove to raise
Thee to the power which rules this mighty land;
Go, learn the cause of these most strange delays—
The country looked to see thee firmly stand
For God and right—in vain—her mighty hand
Unloosed its hold on him who dare succumb
To slavery's heart-steal and cruel band!
She spurns the mighty, if his lips be dumb,
When man's first, dearest rights in discussion come.

O, Webster! fallen! star! for thee keen burns
The good man's cheeks with glow of manly shame,
The son of sorrow no more hopeful turns
His languid eye to thee, except to blame.
To curse thy deeds, thy might, thy very name:
New England mourns thy deep-laid, trait'rous deed,
Which dooms to infamy thy sacred name;
That thou for slavery shouldst vote and plead,
Has caused thy warmest friends to weep—their hearts to bleed.

Should that fair land, where liberty now reigns,
One day be pressed by bondmen's bleeding feet,
Should scathing tears fall on those sunny plains,
As families are parted, ne'er to meet
Till their old life is closed; how wilt thou greet
Thy measures then? On whom will fall the woe,
Which, like a quenchless fire, shall scathe and eat
The soul of him who gave the fatal blow,
Which doomed 'em unborn millions thought but wrong
to know.

The nation mourns, yet hope sits on her brow;
She lifts to heaven her prayer with beating heart;
Her faith and her tears, except to bow
Before oppression; no designing art
Of sophistry can make them take a part
In this vile compromise to chain the race—
Arouse! ye freemen, bear the more the smart
Of self-reproach; but let the deep disgrace
Rest where it is inscribed—the statesman's ample face.

From the New York Evangelist.

WATER!

"Water! water!" cries the bird,
With his singing, gentle note;
And the liquid cry, the little throat;
Pomping from the little throat;
Water! water! clear and sweet!
"Te-weet! Te-weet!"

"Water! water!" roars the ox,
With his rumbling, hoarse note;
Down among the mossy rocks
Rippling with his crystal tide;
Water! water! pure and true!
"Moo! Moo!"

"Water! water!" said the tree,
With its branches spreading high;
"Water! water!" rustled he,
For his leaves were very dry;
Water! water! for the tree!
Pure and free!

"Water! water!" said the flower,
Whispering with its perfumed breath;
"Let me have it in an hour,
Ere I thirsting drop in death!
Water, water, soft and still,
Is my will!"

"Water! water!" said the grain,
With its yellow head on high;
And the spreading fertile plain,
Rippling, joined the swelling cry;
Water for the grains of gold!
Wealth untold!

Water! water! sparkling, pure,
Giveth Nature every where—
If you drink it, I am sure
It will never prove a snare!
Water is the thing for me—
Yes! and thee!

Water! water! Young and old!
Drink it crystal-like and sweet!
Never heed the tempest hold—
Crush him underneath your feet!
Water! water! Youth, for thee—
Thee and me!

POLITENESS AT HOME.

Always speak with the utmost politeness
and deference to your parents and friends.
Some children are polite and civil every where
else except at home; but there they are coarse
and rude enough. I trust you will never be
one of these.

Titles of respect, too, should not be forgotten.
"Yes, sir," and "No, sir," "Yes, ma'am,"
and "No, ma'am," sound much better, as well
as much more refined and well-bred than the
blunt "Yes," and "No," which very many
children in these days are accustomed to use.

Nothing sits so gracefully upon children, and
nothing makes them so lovely, as habitual
respect and deportment towards their parents
and superiors. It makes the plainest face beau-
tiful, and gives to every common action a name-
less and peculiar charm.—Selected.

CHILDREN.

A DYING FATHER'S ADVICE
TO HIS INFANT SONS. LEFT ON RECORD.

MY DEAR, DEAR SONS:—Already your mother slumbers in the tomb. I shall in all probability continue but a very few days on earth. Thus you will early be deprived of a father's and mother's instructions, sympathies and cares.

None can feel for you as parents do. They, while you are in the mere bud of childhood, will lay side by side in the dreary, yet lovely tomb, while you wander in cheerless orphanage. You will be well provided for while your grand-parents live; but O, the precariousness of human life. It is to me a painful thought, that they too, soon must leave you—as the weight of years, the infirmities of life begin to weigh heavily upon them, and thus you will be left to course life's fearful sea, full of dangers alone. One thought checks the agonizing sigh. It is that you are in the hands of God. Your parents have consecrated you to him, confident that he will take care of you. Obey the earliest impressions of the Holy Spirit on your hearts, and give yourself to him.

Being thus early left orphans, the existence of your parents will be to you as a dream, but by permission of Heaven they will still breathe over your bosoms some messages of love. Your success in life depends mainly on your own exertions. Ponder well every enterprise before you undertake it, and then let nothing deter you from carrying it through. Cultivate a taste for reading, and never pass over a word or sentence in any book without thoroughly understanding it if possible.

It is not the number of books you read, but the amount of knowledge gained, which will constitute you truly learned. Select historical and religious works principally, discarding most works of fiction. They destroy a taste for useful study and sound reading, and transport a person away from the real, to a fanciful or ideal world. The poisonous trash is scattered up and down the earth, poisoning the streams of virtue and religion, which otherwise might thrive. Whether in pamphlets, books or papers, read them not.

Be sure get an education. Bend your energies to the accomplishment of this end, and heaven prospering, you cannot fail. It will benefit you in time, and if rightly improved, will through eternity. Go through a collegiate course, if possible, not merely for its honors, but for the mental discipline and key of knowledge to be thus obtained. Remember "knowledge is power." Early commit your thoughts to writing. It is an essential and necessary part of an education to learn to impart as to gain knowledge.

In almost all writing you will find chaff and wheat. Cull out the good, give to the winds the bad. Cultivate your musical powers, that you may become sweet singers. Let your aims and purposes be high, or you will not be likely to ascend high. Be generous. Never see a fellow creature suffer from want if you can relieve. God loveth a cheerful, (i.e.) a free giver.

Be economical; but never save from what duty requires you to give; but from any thing else. Engage fearlessly in the real (not spurious) philanthropic exercises of your times. Be careful to discriminate here. Shun individuals who are loose in their morals or theory.

Keep entirely away from bad company, for you cannot be in it without partaking of its spirit. Shun the resort of the vicious as you would the loathsome haunt of vipers. If sinners entice thee, consent thou not. Let not a day pass without consulting your Bible. Turn not a deaf ear to its denunciations against sin, but think often of the fearful, endless consequences of every sin.

Do not, I pray you, do not trust yourself in the dangerous path of life without religion. On every side there are pits, hidden under the coverings of flowers—horrid pits, presenting on the surface many allurements, but really pits of destruction. Know you, that pure and undefiled religion is that alone which can preserve you. Think, O think, what an awful thing it is to live; endless bliss or eternal woe hang on every breath. Read the parable of the talents, and there you will learn that God holds you accountable not for what you actually do, but for what you might do. He will require his own with interest. Seek carefully to have your account balanced by faith in the merits of Christ's death, which shall be reckoned to you for righteousness. Live not alone for yourself and the present, but also for others and eternity.

Be chaste—indulge not in sensuality, for it will destroy your character, soul and body. Thousands have thus been plunged into hopeless idleness or maniacal madness, while as many others have by it brought on premature death, lingering long and painful, to be succeeded by a miserable death and an infinitely more miserable eternity. Some of the most radiant stars in the galaxy of youthful intellect thus early set forever in murky night. Win no hearts to break them, for the holy indignation, the severest curse of God, follows such a course.

Take no step toward marriage without due consideration. Ponder every step. As lightly as it is treated by the world, it often involves the most serious and weighty consequences connected with man's history and destiny. I know no cause why reason should be dethroned in this matter, and passion and covetousness instated in its office. Be not controlled by mad passion or blind covetousness, but by reason and pure affection. Stand not in the judgment with the guilt of injured innocence upon you. Follow none of the thousands of theorists whose feeble intellects have caught a straggling ray of truth from some far-off source, that makes them reel in confusion for a season, but are enabled eventually to bring forth systems possessed of far more wisdom than the inspired writers of the Holy Word, and of greater depth than angels or archangels ever looked into. Take the Word of God for a lamp unto your feet and a light to your path. Fear God and keep his commandments. Life ebbs out. My sons, farewell. So live that you may come to our home yonder, when the sorrows and heart aches of your orphan pilgrimage shall cease here.

Lincoln, July 1.

For the Herald and Journal.

ENIGMA.

I am composed of 41 letters.
My 1, 10, 8, is of vast importance to my 7, 6, 5, 3, 12, 16.
My 23, 29, 32, 41, 12, 6, 24, 21, 32, is a name honorable to all who bear it.

My 5, 31, 26, 30, 40, 33, 12, 3, 6, 18, 9, 38, is an excellent teacher in the Natural Sciences in one of our Methodist institutions.

My 4, 5, 11, 32, 12, 34, 39, 30, is the name of a queen.
My 31, 36, 22, 6, is of great use to the agriculturist.

My 27, 29, 30, 6, 24, 8, 33, is a useful employment of time.
My 30, 21, 32, 20, 4, 15, 18, 31, is the most celebrated editor in the city of Boston.

My 14, 2, 30, 19, 17, 21, is the name of a lady.
My 1, 41, 28, 31, 39, 3, 33, 37, 12, 23, 28, is a science useful to all who fully understand it.

My whole is profitable to all who attend it.

Providence Conference Academy.

ANSWER.

"S. A. W." Boston, answers one of the enigmas of the 10th ult. "Honesty is the best policy." "C. S. P." Springfield, answers the other of the same date correctly. "Wisdom is the principal thing," &c.

BIOGRAPHICAL.

ALMENA WILLARD departed this life in Lynn, July 21, 1850, aged 21 years. In Ashburnham, the place of her residence, she obtained the knowledge of salvation by the remission of sins during the last winter. In February she came to this city to remain a few months, intending to return to her native place in July; but Divine Providence called her to her home in heaven a few days earlier than she anticipated. She lived a Christian. She realized the consolations of grace in her brief life, and in great peace calmly fell asleep in Jesus on Sabbath morning last. Her mortal remains were conveyed to her friends, where in the place of her nativity, and where with other young associates she gave her heart to the Saviour. Appropriate funeral services were performed by Rev. J. L. Estey, pastor of the M. E. Church in Ashburnham. May the consolations of divine grace sustain the friends in their affliction, and sanctify it to their spiritual and everlasting good.

S. CUSHING.

Lynn, July 25.

Died of dropsy in the chest, in Palmer, Mass., at the residence of her son-in-law, Mr. Enos Calkins, June 27. Mrs. LOUISA CLOUGH, aged 65 years. Sister Clough has been a M. E. Church for more than twenty years, and though called very suddenly to die, yet her Christian experience and devoted life, give unmistakable evidence to her friends, that she was fully prepared for the great and solemn change, and that her freed spirit now rests in the paradise of God. "Blessed are the dead who die in the Lord."

C. L. McCURDY.

Three Rivers, July 25.

Died in this city, July 18th, Miss ELIZABETH H. STODDARD, daughter of Josiah Stoddard, Esq., and an excellent member of the Church street M. E. Church. She died young—23 years of age; but she died in the Lord. The circumstances of her death were most afflictive. That terrible plague, the small-pox, which has been lingering about our city for many months, made her its victim, and when she ceased to breathe of necessity she was borne to the grave by the hands of strangers, without prayers or the accustomed funeral ceremonies. Sister S. experienced religion in 1845, under the ministrations of the Rev. Mr. Raymond, and to the time of her death, led a consistent Christian life. Especially, she was faithful in attendance on her class meeting; also on the weekly prayer meetings, evincing an extraordinary love for these precious means of grace. She was humble, amiable, quiet, devout; an unwavering believer in the Lord Jesus Christ. We may glory in the fact, that Christians, young and old, "die well."

J. D. BRIDGE.

Boston, July 25.

JOSEPH BOOTH died in Webster, July 1st, of a fit of apoplexy, aged 46 years. Bro. Booth was a native of the North of Ireland—emigrated to this country in 1825. He was converted under the labors of Bro. Perry and Southern, and in this town in 1827, and was one of the first members of the M. E. Church. He continued a member until his death, and we trust died well. A widow and four children survive to mourn a sudden bereavement.

J. W. LEWIS.

Webster, July 28.

For the Herald and Journal.

REVIVAL HYMNS.

Our new Hymn Book has been quite extensively introduced into our churches and congregations; and has been most decidedly and most unqualifiedly approved. It appears to be just what was needed; containing an extensive variety of the best devotional hymns in the language. If there is any defect, probably it is a lack of hymns adapted to meetings not strictly devotional, but convened to carry out some great moral enterprise; for example the temperance cause. Yet, notwithstanding this, we have notices of collections of revival or devotional hymns paraded occasionally before us, as though we had been entirely destitute of such things. Are not the hymns of the Wesleys and others which have been sung for scores of years, with so much profit, by the penitent, the young convert, and the mature Christian, revival hymns? Are not these in our hymn book? Is there not a sufficient variety, at least for the present? Then why present others, and call them revival hymns "par excellence," just as though we have none of that class? When men speak of making "par excellence," and collecting revival hymns, I open my eyes and ask, have we lived so long, preached so much, and sung so devoutly without any revival sermons or hymns? These collections, so far as they have come under my notice, have had but little recommendation except what was already in our standard hymn book. Why purchase what we already have in another form? They cannot put in the plea of being cheaper, for they are not in fact; as any one may see by comparing the number of hymns contained in each, and the comparative price. They may put money into the pockets of the compilers, but I am sure they do not save any to the purchasers. The great objection to them is the character of many of the ditties, for they hardly deserve the name of hymns. They form a vicious taste in reference to sacred poetry, and often in reference to sacred music; for the music accompanying them is sometimes as low as the words. These light, airy notions take the place of good, substantial hymns; so that in some of our social meetings, the soul-stirring hymns of Charles Wesley will hardly be tolerated. Who dares say that these hymns are not more favorable to the spirit of rational devotion, and to the salvation of souls than these ditties? Some song are almost destitute of Scriptural sentiments, and even of common sense, and as to expression are mere doggerel. Some are but an everlasting repetition of the same words, without rhyme or reason. I think them a disgrace to Methodism, and wonder that men of taste and religion can countenance them.

SCRUTATOR.

BLOTTING OUT THE SABBATH.

We have a few men living in our midst who advocate the blotting out of the Sabbath, and all the institutions of the Sabbath. A few, we say, and it is a matter of devout thanksgiving that they are not many more increasing. On other standards these men are accounted wise, and in regard to the social relations of life appear to be esteemed for their kind feelings and humanity.

But let us consider for a moment, the consequences of striking from among us the Sabbath, and all who are its advocates. Let there be no day of rest. Let every being, in the shape of man or beast, be kept unceasingly at work. Let the sun of every day witness the world at toil. Let every Christian go to his grave. Write above his grave, "Death an eternal sleep, and God a fable." Let every minister of the Gospel of Jesus Christ be driven from the face of the earth; brand him as an enemy of his race; send fire on his head, and loose destruction at his heels. Let every one be destroyed save him who despises the Sabbath.

Having finished the work of ruin, look round and see what kind of a world ours then would be. Where would you look for the friend of order, of virtue, and of peace? Where would be the instructor of youth, the teacher of the arts and sciences, and the lover of truth and goodness? What parent would educate his child, or what child would reverence his parent? Who would be ready to administer to the wants of suffering widowhood and orphanage? Where would be the advocates of benevolence, sobriety and humanity? Go to the islands of the Pacific. Go to the countries of Pagan Asia. Go to the lands along the Ganges. Ask their deluded inhabitants these questions. Learn the sad truth that where the Sabbath is blotted out, there, too, are blotted out all the benefits and blessings of civilization, all the joys of domestic life, and all that can enhance the dignity and happiness of the human race.—Western Christian Advocate.

For the Herald and Journal.

CHURCHES IN NEW YORK CITY.

MR. EDITOR:—The following ideas, condensed from a June number of the "Independent," are well worthy the attention of those about to build a new church.

"It appears from Greenleaf's history of the churches in New York City, that fifty-seven of them have become extinct during the last twenty-five years. Their life was pressed out by the weight of the debt incurred in building. There are many others, crippled and embarrassed from the same cause, struggling almost against hope, to keep their heads above water. Such enterprises, undertaken without having the money secured by subscription, expecting to sell slips after erection, must fail almost of necessity."

And the habit of entailing upon those who are to come after us, debts in respect to church property, is a sin against posterity, and wholly without excuse. A debt is a perpetual drag upon the spiritual prosperity of any church, a hindrance to its growth, and a millstone about the neck of its pastor.

It is no part of the calling of a minister to pay church debts, either by directly soliciting funds, or by attracting hearers who shall augment the income from slip rents. Yet many a minister has turned street beggar through desire to save a church from ruin. And if, from any cause, the rents do not advance under his ministry, we betide him in a commercial city.

There must be a great change in the building of our churches, before the Gospel can have free course, and the poor have it preached unto them."

Now, Mr. Editor, those words of our Congregational brethren need to be pondered by us well. It is a fearful fact, that the majority of our population already have little or no regard for Sabbath or sanctuary. The tens of thousands of poor men that cannot afford to give from ten to twenty dollars for sittings for themselves and families. They have not religion to induce them to go and occupy the free seats—the result is, they do not go at all. That denomination, who will so change their policy as to furnish for the masses the greatest amount of religious instruction, whether by cheap publications, or churches accessible to all, will, with the blessing of heaven, leave the others far behind.

I believe God designed, through our instrumentality, that the poor should have the Gospel preached unto them. But the moment we begin to build churches so costly that you might write in characters of fire all over the outside, "No poor man is allowed to worship here," then will the glory have departed, and "Ichabod" never to be effaced, will be written on our walls.

How strange that all cannot see that what we need to draw a larger congregation, is not a more fashionable house, but a new baptism of the Holy Spirit. Sinners will always crowd to the place where souls are converted, where the power of God is felt, though it be a barn, a foundry, or a temple of green leaves.

May the Lord revive the spirit of Primitive Methodism, of Apostolic religion, and lead us to stand by the ancient landmarks; and not let us ape fashionable congregations, or follow in their walk down to hell. May we never be left to forget, that our strength does not lie in the height of our steeples, or the beauty of our frescoes; not in black walnut, rosewood, or mahogany, carved work, or Tyrian purple, but in the convincing, converting and sanctifying influences of the Holy Spirit. May the Lord baptize anew both ministers and people.

GOD'S REVENGE AGAINST MURDER.

A settler on the great Western road was missing from his farm. His overseer (a convict) gave out that he had gone to England, and left the property in his care. This was thought extraordinary, as the settler was not in difficulties, and was a steady, prudent man. The affair was almost forgotten, when, one Saturday night, another settler was returning, with his horse and cart, from market. On arriving at a part of the fence on the road side, near the farm of his absent neighbor, he thought he saw him sitting on the fence. Immediately the farmer halted his neighbor, but receiving no answer, got out of his cart, and went toward the fence. His neighbor (as he plainly appeared to be) quitted the fence, and crossed the field toward a pond, in the direction of his home, which was supposed he had deserted. The farmer thought it strange, and the next morning went to his neighbor's cottage, expecting to see him; but saw only the overseer, who laughed at the story, and said that his master was at that time near the shores of England. The circumstances were so inexplicable, that the farmer went to a justice of the peace, related the circumstances, and added that he feared foul play had taken place. A native black was sent with some of the mounted police, and accompanied the farmer to the fence where the farmer thought he saw his friend. The spot was pointed out to the native, without showing him the direction which the lost person apparently took after quitting the fence. On inspection, a part of the upper rail appeared to be discolored. The black scraped with a knife, and tested it. Immediately after he crossed the fence, and took a straight direction for the pond near the cottage. On its surface was a scum, which he took up in a leaf, and after smelling and tasting it, declared it to be "white man's fat." He then crossed a blood-hound, and at last darted into a thicket, and halted at a place containing some loose and decayed brushwood. On removing this, he thrust down the ramrod of his musket into the earth, smelt it, and desired the spectators to do the same. Instantly spades were procured at the cottage, and the body of the settler was found, with his skull fractured, and presenting every indication of having been some time immersed in water. The overseer, who was in possession of the property of the deceased, and who had invented the story of his master's departure for England, was committed to jail, and tried for murder. The foregoing circumstantial evidence formed the main proofs: he was found guilty, sentenced to death, and was on his way to the place of execution still protesting his innocence. Here, however, his hardihood forsook him. He acknowledged the murder of his master; that he came behind him when he was crossing the identical rail on which the farmer fancied he saw the deceased, and with one blow on the head killed him; dragged the body to

the pond, and threw it in; but after some days took it out and buried it where it was found. The sagacity of the native black was remarkable; but the unaccountable manner in which the murder was discovered is one of the inscrutable dispensations of Providence.—R. M. Martin's Colonial Library.

METHODISM IN CANADA.

"Methodism in the Canadas derived its existence from three sources; and there are now, consequently, three distinct organizations. When taken together, they are the most powerful body of Christians in that country, though the two smaller branches are not very numerous. The Methodist Episcopal Church of Canada has its head-quarters at the city of Hamilton, and publishes a paper, which is entitled the Canada Christian Advocate. The Wesleyan Methodists are very strong, not only in numbers, but in wealth and intelligence. They have a Book Concern at Toronto, where they publish a paper, called the Christian Guardian, which is ably conducted by Rev. Mr. Sanderson. Their Book Concern, which for a long time has been wisely and efficiently managed by Rev. Anson Green, seems to be in a thrifty condition. The President of the Conference, Rev. Dr. Richey, a most amiable and able man, was absent from the city during his visit; but his brethren speak of him in the highest terms of respect and even admiration. I had the pleasure, while there, of hearing sermons from Rev. Mr. Squire, and Rev. John Ryerson, whose discourses were evangelical, and profitable, and able; and it was my purpose, also, to listen to the Rev. Mr. Davis, a very intelligent man and good minister, but I was disappointed by an accident. Rev. Mr. Wood, the well-known superintendent of missions, happened to be at home; and I had the gratification of conversing with him, more than once, most to my edification. All the Methodist clergymen, with whom I met at Toronto, seemed to be gentlemen of great worth and high standing among their fellow-citizens. The third order of Methodism, I believe, are very few in number, and have but little power, as yet, of accomplishing anything for the cause of piety or of Methodism. Indeed, I feel bound to say, that I saw but little of them; and what I did see gave me not a very favorable opinion of their spirit. Being chiefly discontents, broken off from the larger bodies, they seem to entertain not a very magnanimous set of feelings towards their elder brethren. Taken in the aggregate, however, Methodism is the leading religious power in the Canadas, numbering not far from three hundred ministers and a proportionate membership. It is my fervent prayer, as it must be that of every right-minded reader, that these ministers and members, in concert with other denominations, may be able to spread a pure and glorious Gospel over all the lands included within the Canadas."—Ladies' Repository.

THE EAST INDIA COMPANY.

This mammoth corporation, which may be said to rule the commercial destinies of England, is thus spoken of by the Christian Inquirer:—The stockholders of this Company have never much exceeded two thousand; and the capital stock, on which dividends have been paid, at the largest, has been put at £26,000,000. It has been subject, in England, to the unwise management which must always attend a Company whose stockholders and directors are constantly changing, and whose agents and field of operations are distant by half the circumference of the globe from the centre where measures originate; and besides this, it has had to encounter the hostility of the whole commercial class of England, formerly shut up by its monopoly from the Indian trade, while in India it has contended for existence on a hundred bloody battlefields, with Dutch and French, and the native monarchies of the East. But, notwithstanding all obstacles, it has expelled the Dutch; it has annihilated the power of the French in India; it has subdued one native kingdom after another; its factories have grown into States, and these States into a vast and consolidated Empire; it has maintained a standing army larger than that of any European power except Russia, and, varying, at different times, from 150,000 to 280,000 men; it has conducted sieges not less dreadful than those which drenched the cities of Spain in blood, in the Peninsula war; it has stormed imperial cities and fortresses almost beyond number. So incessant have been its wars, that for a hundred years scarcely a day has passed in which the wild beasts of the jungles, or the alarmed inhabitants of the hills, have not fled before the thunder of the British cannon. Its bayonets have broken the great power of the wild Mahratta cavalry, of the well-disciplined squadrons of Mysore, and of the fanatical warriors of the Sikhs; it has subdued great and warlike kingdoms, and not only subdued them, but has disposed of their sovereigns, appropriated their revenues, subverted institutions old as India herself, reconstructed its laws and jurisprudence, and over vast regions changed the very tenures by which the soil is held; its history is full of vast schemes—to-day of conquest, to-morrow of statesmanship, and war, and literature, and religion. This Company in England has been composed of merchants and others, who have lived quietly as good subjects and citizens, unknown and unheard of; yet they have appointed, and at their pleasure, recalled Governors-General, who have exercised in India a despotic authority over the fortunes of more than one hundred millions of people, which the monarch of England dare not exercise in his island domain. Before his charter expired in 1833, it had subdued nearly the whole peninsula, from Cape Comorin to the impassable snows of the Himalaya mountains. And since then, the career of conquest has not paused. The cannon of England have burst upon the mysterious gates of China; she is trying new experiments in civilization among the savages of Borneo; she has added the Punjab to her empire, and a thousand miles West of the Indus, reversing the course of Alexander's conquests, penetrating among the wild and warlike tribes of Afghanistan, where she met the fiercest resistance, her unwearied battalions have reached the confines of Persia, and the echoes of her advancing drums have startled the sentinels who at night kept watch at the outpost of Russian power.

THE CHAFF OF A CONGREGATION.

When the celebrated Mr. Irving had once exceeded by the length of his sermon, the patience of a modern congregation, seeing several persons quietly stealing out of the chapel, he sat down in the pulpit saying—"I shall now wait until the chaff has blown off." The reproof had the desired effect, and shamed people into remaining quiet.

ONE DAY BEFORE DEATH.—Rabbi Eliezer said, "Turn to God one day before death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore he should turn to God to-day,—perhaps you may die to-morrow. Thus every day will be employed in returning."

A man without money is poor; but a man with nothing but money is still poorer.

ADVERTISEMENTS.

TO THE FRIENDS OF PEACE. The undersigned has a great number of copies of the Address of Peace, (the periodical of the American Peace Society,) for the years 1848, 1849, 1850, and 1851, which, though they have passed the time of their immediate object, yet, containing many interesting articles and valuable information, may, by distribution, be instrumental in extending the peaceful sentiment. With this view, they will be furnished gratuitously to any friends of Peace in the United States, who will receive them for distribution, and pay the expense of transmission. Persons desirous of thus aiding the cause of peace, will please send their orders to the undersigned, post paid, specifying the number of copies desired, the direction to which they are to be sent, the mode of conveyance, &c.; and they will be forwarded, in the proportions, as to months, in which they are purchased. J. P. BLANCHARD, No. 4 Water Place, Boston, Mass. July 31

SECOND EDITION. THE OPERATIVE'S FRIEND AND DEFENCE; Or, Hints to Young Ladies who are dependent on their own Resources, in the title of a new work, by Rev. James Porter, just from the press. Must be in the hands of every young lady, and is particularly adapted to those who are at home or at school. This aim to help the industrious, and furnish counsel on the most important subjects connected with their interests. Though girls in our subjects manufacturers receive special attention, others are not overlooked. To inform, to prompt to industry, and yet to be profitable. Agents will find it admirably adapted to their trade. Published by CHARLES H. PERCIE, No. 5 Cornhill, Price 50 cents. Gilt-edges, with leather binding, to wholesale purchasers. Purchasers may address the author at East Boston, or the publisher at his regular place of business. June 5

LANGDON & CO.'S MERCHANDISE AND BOOKS EXPRESS, for the transmission of Packages, Merchandise, &c., through the North part of New Hampshire. Offices—At Railroad Exchange, Court Square, Boston, and at New York, 100 Broadway. D. R. BURNHAM. JAMES F. LANGDON. Jan 16

UNITED STATES CLOTHES WAREHOUSE. The subscribers would take this opportunity of calling the attention of the public generally, and their friends in particular to the fact, that they have a large and good assortment of Ready Made Clothing, Hats, Boots, and Shoes, at the lowest prices. Also, GENTLEMEN'S FURNISHING GOODS of every description. We also do a large CUSTOM TRADE, and pledge ourselves to get up as good and cheap a suit of clothes as can be purchased in this city. Nos. 35 and 37 ANSON STREET. CHARLES E. SCHOFF & CO. LEBRECHT STETSON, Jr. Boston, July 31

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